# THE SAINTS *REFVGE*

A
SERMON PREACHED
by A Reverend DIVINE, and
now publisheed by a Wel-
willer to the Truth for
the comfort of Gods
people.

PSALME. 9. 9.

*The Lord also will be a Refuge*
*for the oppressed: a refuge in*
*times of trouble.*

ROTTERDAM
Printed by IAMES MOXON
or THOMAS LAPPADG, and
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# To the Reader.

*Gentle Reader, Troublesome times wherein Gods people are chased and persued, by feares without, and terrors within, so as they find little or no rest: do require many places of refuge. And meeting with this sermon (though onely taken by pen from the Preachers mouth) wherein I find the onely safe Refuge for a poore distressed Soule described, as also the way to it, and the safetie and securitie in it? I thought good to Put it to Presse, (though without the Privity of the Author, for which cause I also conceale his Name) in hope that though there be many subjects of this nature abroad already, yet that this also shall be welcome to some, and not without its fruit in Gods glory, and the comfort of wearied fainting*

*ting ſoules: Wherefore as I deſire acceptance with thee of my endeavours, ſo and much more I deſire the bleſſing of God may goe along with it, to bleſſe it to thee, and commit thee to the ſame bleſſing in Ieſus Chriſt. Amen.*

Farewell

HEBR. 6. 18.

*That by two immutable things, in which it is impossible for God to lye we might haue strong consolation, who haue fled for refuge to lay hold upon the hope set before us.*

IT hath alwaies been the manner of the wicked to set themselues against the people of God, and the people of God are ready to be in great feares, by reason of the malice of the wicked, for

which the Lord seemeth to chide his people as it were, as Isai. 51. 12. *I am he that comforteth you, who art thou that thou shouldest be afraid of a man, or of the Son of man that shalbe made as grasse?* And as a remedy for this, he hath appointed many Officers to look to his Church, and to shew her, that as a shepheard is carefull over his flock, so will God be, and much more over those that are his: The Angels of the Church, that is the ministers, must speak to them as the Angell did to Paul, *Feare not for I am with thee*, and we liue under such a Prince blessed be God for it, who is a harbourer of the people of God: We for our parts cannot but heare what the enemies of God threaten against us, now the Lord in this text hath shewed us, where we

Isai 51 12.

Act 27. 24.

we may be safe and secure, out of the reach of them all, Here in this Citty of Refuge, is a Harbour a Sanctuary, if God be pleased to manifest it to our soules. This Text sheweth unto us where we may haue safety against all our enemies. The Lord in the psalmes teacheth his people where they may find a hiding place against his wrath, then much more will hee defend them against his enemies. The Lord is onely our safety to be found, as for men, if you flie to them, they will proue miserable comforters, so that we shall be at a losse, and cry as Reuben did, *whither shall I go?* The Lord here dealeth with his people, as he did sometimes with the Israelites when they were in Egypt, and he was intended to destroy all the first borne of the Egiptians, he taught them how

*Psal* 32 7. & 119. 114.

*Gen* 37. 30.

they should be ſecure, what they should do: that they might not be touched. He doth to them as Solomon did to Shimei, he appointed him a place, that if hee would keepe in and abide hee should be ſafe, but if he went out his life was in danger. In theſe verſes, there are three things conſiderable.

1. Firſt. The benefits that God doth intend to his people, and that is, ſtrong conſolation, ſuch whereby they are able to maſter all miſeries, and to withſtand all troubles, and to ward of all the blowes that the wicked doe aime at them.

2. Secondly The meanes whereby this should be done, and that is in the beginning of the vers, the covenant God made with them and the promiſe.

3. Thirdly. The perſons that shall

shall enjoy this, and to whom this benefit is intended, and they are the heires of the promiſes, which are ſet out unto us two waies, whereby every one may know whether he be ſuch an one as to whom theſe benefits doe belong.

Firſt by a double act one at the end of another, namely they ſhall fly and take hold. 1.

Secondly the place whither they ſhall flye, and that is deſcribed unto us three waies. 2.

Firſt by the properties of it, it is like a Refuge, an Altar, or a Sanctuary. 1.

Secondly by the effect of it, which it worketh in them, it worketh hope in them. 2.

Thirdly the ſcituation of it, it is before them, whereby they haue acceſſe unto it, A man ſeeketh not after that which he can- 3.

not

not apprehend, but the apprehenſion of the thing maketh him ſeek after the attaining of it, now all this is ſpoken in the Allegory, The Lord alludeth to an appointment that he made to the Iewes, in the time of the old Law. If one did kill another unawares, not bearing mallice againſt him formerly, he ſhould fly to the cittie of refuge, and there he ſhould be ſafe, now of theſe Citties God commanded there ſhould be ſixe in the twelue tribes of Iſrael, ſo that in every two tribes there ſhould be a citty as you may ſee Deut. 19. but if the city were a great way of, and the Temple were neerer then the City, then ſhould they fly to the Temple, and lay hold upon the hornes of the Altar, and ſo they ſhould be ſecure and ſafe from the avenger of bloud, in like manner it is with

us

us, there is none of us but hath shed bloud every man in particular, none in any family, but is guilty of bloud, even of the blood of the Lord Iesus Christ: the Iewes were but our flanes, for that which they did we do; as those that come to the Sacrament unworthily, when they take hold of the bread, it is like the laying hands upon Christ, as the theeues laid hold on Christ to take him, the lifting up of the bread to thy mouth is like the souldiers lifting up Christ to the Crosse, the powring down of the wine, is like the souldiers shedding of bloud, by piercing of Christ, the flocking of unworthy receivers in the Church in the morning, is like the company that came to apprehend Christ, the singing of Psalmes, in time of Celebrating the Sacrament is like the mocking of

Christ

Christ, the ministers that giue it in a careleſſe manner do as Iudas did, betray Christ into the hands of sinners, thus every one is guilty of bloud, and God will come and make inquisition for bloud, and when God commeth what shall we do, now every soule that seeth this danger dare not stay in any place, nor rest any where for shelter, but make all haſt and flye to the free loue of God in Christ, as unto this Sanctuary, he fleeth as one that is pursued, to the free grace of God, there he makes his aboad, he is never satisfied, he is never quiet, till he come to this city of Refuge, and there he liveth as in a Sanctuary, out of the feare of all men and Divels, out of the feare of the Law, and out of the feare of Gods iustice.

Now there is one knot in the text to be untied, and that I told you

you before, namely that this altar is the free grace of God, but you find no such word in the text, therefore you are to understand. that in Scripture, it is usuall to set out the cause by the effect: as in some places, Christ is called our consolation, as in the 7 chapter of this book, and verse. 9. it is said he hath brought in a better Covenant, and presently after it is said, he hath brought in a better hope, such phrases wee haue many in Scripture, as Rom 5. It is said we haue entred into this grace wherin we stand, the doctrine is this.

The free grace of God is like a city or altar, whereto every soule that flyeth and taketh hold, may liue as in a sanctuary & be secure & safe by the free grace of God, wher by he saveth some not looking to any thing that is in them, nor any work of theirs, but onely to his own good will & pleasure. this Doctr.

This doctrine consisteth of 3, parts or is compounded of 3. ingredients. First he that will haue this benefit must flie. Secondly he must lay hold. Thirdly the priviledges he shall haue when he is entred in, he shal liue in a Sanctuary.

1. Part. The first part of the Doctrine is, that he which will haue this benefit must flie. Here is the carriage of the soule when hee maketh after Christ, he flyeth after him, as Jer. 3. 20, In this act of flying that you may not be mistaken, consider these three things, 1. The soule apprehendeth it self pursued. 2. It dares not stay any where, in any other place. 3 It maketh hast to enter in

1. First. It apprehends it self pursued the Lord bringeth the soule to an impossibility of it self to be saved and therefore it makes hast to flie away, as Isa. 13 14.

The

The people of God are compared to doues, that *flee to the holes of the windowes*, they flee as one that is pursued. Isa. 60. 8.

When the guilt of sin doth pursue the soule, it maketh the soule flee; and the Lord hath said that sinne shall haunt the ungodly.

Secondly the soule dares not make any stay any where, nor take shelter any where, untill it come to the citty of Refuge. 2. Gen. 19.

The soule doth as Lot did, when he was going out of Sodome, at the first hee was to goe to the mountaines, but he pleaded with God that he might be in Zoar: he thought he should not be able to attain the mountains, and therfore he beg'd of God that he might be there, but yet afterward he dares not abide there, he is never quiet till he come to the mountaines,

where

where God had appointed him to be. So a ſoule that is purſued, that is ſeeking of this Temple, of this City of refuge, it is holden under with terrour, therefore it beggeth of God, that it might honour God in publike employments, or in private duties, if it pleaſeth God. Now when it cannot get to this, then it dares not ſtay there, but it purſueth on, the ſoule dares not ſtay in any parts, or in any thing which it is able to peforme of it ſelfe. If an Iſraelite killed a man, doe you thinke that he would goe into the field, where he had killed him, or into his owne houſe or into his owne bed; Where would the avenger of bloud ſeeke him ſooner then in ſuch places? Thus it is with the ſoule, it will not goe to its parts, and performances, for places of reſt; Now in the ſpirituall

ſpirituall ſence, Gods people are troubled with ſelf-ſhifting, and many times in this regard, they put of comfort,, they do as it were refuſe the City of Refuge as David ſaith in the 142 Pſalme *All refuge faileth me*, and as Paul ſayeth in the Acts, *All hope ſeemed to faile*: A ſoule in ſuch a Caſe makes haſt to be poſſeſſed of the City of Refuge, it flies to the free grace of God.

*Pſa* 142 4
*Act* 27. 20.

The ſecond part of the Doctrine is, He that will enioy this benefit. muſt lay hold upon it, he muſt venter himſelfe upon it, caſt himſelfe, nay lay ſuch hold as all the Devils of hell bee not able to pluck it from him, ſo that hee is reſolved, here is my comfort, here I will reſt, *If I perish I perish*, for that City of Refuge is ſaid to be ſet before him, and it is an admir able phraſe like to that in the

2. part.

*Heſt.* 4. 16.

*Heb 12 2.* Hebrewes 12. Our Saviour Christ for the joy that was set before him, endured the Crosse despised the shame, for he knew that he should goe from thence to a Paradise to a place of rest, so the city of refuge is set before a child of God, and for the Joy of it makes him venture all, the Lord in the olde law appointed it so, that the city of refuge should not be far of, or if it were, If the Temple were neerer, they should flee thither to the Altar, and this Altar was set in the outward court where all the people might come. Jos. 20 The Lord commanded the Levits that *they should open the gates of the City of Refuge to him that fled thither*, now the ministers of God do as it were keep the keyes of the gate of this City of refuge, the Lord commanded them that they should set them open

*Jos. 20.*

open, that if any came they might let them in, It is true the Levits were first to examine those that came, before they let them in, so must the ministers do, they must try the causes of such as come for refuge, every stubborne sinner, and every impenitent sinner must not be let in, but every humble sinner that sinnes unwillingly, that is humbled for his sin, they must be let in: for such the Lord hath given charge to his ministers.

First They must be invited, and that they may be emboldned to come, invite them in the name of God to come, and buy this wine and milke without money. 1.

Secondly. Ministers must not onely invite them, but intreate them, and perswade them, for it is a great part of the work of the ministers, to bring them into the 2.

City of refuge.

3. Thirdly. They muſt bring out the Charter of the City, and open the Covenant to them, and ſhew them what God doth conuey to them in his word and Sacraments, and ſo you haue the fourth thing which the miniſters haue to do which is.

4. Fourthly They muſt make them know the oath that God hath laid upon himſelfe. for their ſafety, that hath ſworne by himſelfe, that he is willing to be counted God no more if they be not ſafe and ſecure, nay God is bound to thē in this caſe, & this is a wonderfull thing, that God that doth all things in the world freely, yet is pleaſed to let them know, that hee is not free in this, but he hath bound himſelfe to them.

5. Fiftly. The miniſters are to let the people know that God takes

takes it very ill at their hand, if they refuse to come in, God is the builder of the City of refuge, he hath prepared it for them, he layed the foundation of it in the bloud of his Son, and he takes it very ill at their hands that will not come to it, Oh therefore why do you seek to other things, why do you lay out your money for that which is not bread, in the next place, if after all this they will not come in, God hath charged his ministers and they must.

Sixtly Lay a command upon you, this is the command of God that ye beleeve in his Son, Ioh 3. 23 & this God requires, and straitly charges, and without comming into this City, without hiding in this place, there is no comfort this the Lord hath made known to be the duty of his Ministers. 6.

part 2. The ſecond part of the doctrine is, that the ſoule, after entering into the city, or taking hold on the hornes of the Alter, liueth as in a ſanctuary. Iſai. 25. 3. Therefore ſhall the mighty people giue glory unto thee, The city of the ſtrong nations ſhall feare thee. We haue three ſtrong nations that are ioyned together, now if God be our city of refuge, wee ſhallbe too hard for all the world, what euer trouble come upon us, yet we ſhallbe quiet here in this city. Againe when the ſoule gets into this city, oh what a pitch of undauntedneſſe is it come to: it is a phraſe that Iob uſeth. *They ſhall laugh in time of famine, when the ſword commeth, they ſhall reioyce.* Now we muſt not thinke that they are ſencleſſe blocks, not to be troubled for nationall iudgments and afflictions, Godforbid they

Iſai 25. 3.

Iob 5. 22.

they should be so, but they are so comforted, in God, that they are quiet from the feare of all euill that can come, for what ever evill come, it shall not overthrow their Faith, nor breake their peace with God, they are quiet from the feare of euill Isai. 26. 3. *the righteous nation that get to his city, shall be kept there in perfect peace,* they that liue in this city shall liue in perfect peace, such a peace that the world hath no skill of, such a peace as passeth all understanding when they look upon trouble they are not afraid, and why? becauſe they are stayed upon God for they know God cannot break his promise. I would ask any generous spirit, what it is would trouble him, he would answer breaking of his promise, and deceiving one that trusts in him, now in this respect, shall not wee

Isa. 26. 3.

thinke the Lord will much more be carefull to keepe his promiſe, Now in ſtead of reaſons, I will lay downe ſomething to shew the incongruity and the congruity that is betweene the city of refuge, and the free grace of God.

1. Firſt. For the incongruity, there was many cities of refuge, but here is but one, at the death of the high prieſt, that might go out, but the death of the high prieſt, is the is the entring into this city.

2. Secondly. The congruity of it. Firſt he that got into the city of refuge, or laid hold on the hornes of the Altar, he was ſure to ſaue his life. So he that caſt himſelfe upon the promiſe of God he is ſure of life and liberty, for whatſoever promiſe God hath made, If the ſoule will but caſt it ſelfe vpon it. God is bound to fullfill it as namely the promiſe of

long

long life. A ſoule that will challenge God of his promiſe he ſhall haue long life, unleſſe he will bee willing to giue God in his promiſe againe, as ſome in reſpect of the evill times, and their owne ſins, being weary of their liues, are willing to dye, and giue God his promiſe againe, like a tenant, that giue his Land-lord in his leaſe againe, this is the onely way to liue ſafely, The Iuſt ſhall liue by his faith Hab 2.4: Some ſhall liue by their ſhifts, and ſome by their wits, but the *Iuſt ſhall liue by his faith*, they ſhall liue ſafe, when thouſands ſhall fall on the right hand and ten thouſands on the left yet they ſhall be ſecure, but this may be underſtood in the literall ſence, Nahum: 17: *The louing kindnes of the Lord ſhall be a ſtrong hold in the day of trouble.* *Hab. 2. 4.* *Nah 1. 7.*

It was not only defenſiue to him

him that fled thither but it was offenſiue to them that came againſt him Ioshua 20. 5. If any came to offer violence to any that were fled to the city of refuge, the prieſts and Inhabitants of the city were to repell them force by force, the people of God are counted a company of poore ſnakes, and the wicked they perſecute them, but this city of refuge is defenſiue to them, they haue ordinances, will defend them from all, the promiſes of God are Artillery, and therefore take them up and uſe them: Jehoſaphat when a great company of Enemies came againſt him, hee pleaded promiſes, And when any bring the promiſes againſt the enemies of God they are like to the diſcharg & murdring of shot, there is never a ſervant of God that comes to God with a promiſe but hee

*2 Chron 20.*

makes

makes the kingdome of darkenes shake.

Thirdly he that did lay hold on the hornes of the Altar did liue at harts eaſe, for what did he doe, he lived and diſcourſed with the Levits, and heard the ſweet ſermons he might not be preſt into the Kings warres for a Souldier, nor arreſted for any debt. 3.

Thus it is with a Chriſtian that gets into the City of refuge, he comes then to liue at his heartes eaſe, upon the free grace of God, not upon feeling, Heb 4. 10. He ſpeaketh there of reſt, by living upon the promiſe, he lives at reſt, they were buſied about duties, as there be many dutymongers that liue upon feeling, they haue no ſuch eſtablished peace, as they haue afterward, when they come to liue upon the free grace of God, Saith Chriſt, *All you that are wea-* *Ma* 11

*rie* 2.

*rie and heavie loaden, come unto me and I will eaſe you:* run not to duties, run not to performances, run not to priviledges, but runne unto Chriſt, now I come to the uſe of it.

Uſe. 1. And the firſt is to ſhew the reaſon why that we miniſters that offer Chriſt freely, and ſhew that the riches of the mercy of God is free, yet notwithſtanding preach terrour, and preach the law, the reaſon is, becauſe we muſt fly before we come to the city of refuge, and therefore why doe any cry out of thoſe that preach the Law? as many do cry, deale no more with us in this ſort, but in a gentle manner, but this is the way that men ought to bee dealt withall, becauſe they muſt firſt flee before they get into the city of refuge, it is an uſuall ſaying, I had been undone if I had

not

not bene undone, ſo it may be ſaid in this caſe, J had been condemned, if J had not beene condemned, in mine owne apprehenſion May many a ſoule ſay, had it not been for ſuch a preacher, and had I not been haunted out of my ſelfe, I should never haue come to vallue Chriſt, and ſeene ſuch a need of Chriſt, nay Chriſt himſelfe hath taught us this he that repenteth & beleyeth shall be ſaved, the Lord he offereth freely & take him if you can, but you will not unles you ſee your own emptines, and throw out any thing you hold of your owne in your hand, therefore ſee what the Lord ſaith in the 3 Ier. 14. ver. God never ſpeaks ſo much of his loue to his Church in any place of the old Teſtament as in that, and yet ſaith the Lord ver. 13. *Onely acknowledg thine iniquity that thou haſt tranſgreſſed.* Marke *Ier 3. 14.*

the

the context as the Lord saith in another place, To him that thirst, Christ saith come, and whosoever will, let him take the water of life freely, It is freely given, and yet there must be a thirst, and therefore let us not think hardly of the Ministers that do engage the conscience, and presse upon the soule that which is not necessary.

Rev. 22 17.

Use. 2. Secondly It shewes the folly of those that wonder why men do so flock after Sermons as they do, say they, what need all this adoe, even as they said of the box of ointment, to what purpose is this wast? so say they, what needs all this adoe? To whom I answer Aske the soule that flyeth, that thinketh long till he come to the city of Refuge, and he will tell you what need there is, many are ready to think, This will do alone as hay makes in June alone, if they heare

Math 26. 8.

heare two Sermons on the Sabboth day, then no queſtion but they shall he ſaved, but the ſoule that flieth to the City of refuge conceiveth otherwiſe of it

Thirdly It is an uſe of tryall, commune with your own conſcience you ſee what they were to do that fled into the City of refuge, therfore try you ſelf, Here be many that I haue ſeen your faces twenty yeares agon, I would know what you are, every one that came to the city of refuge was to paſſe under a double tryall. Firſt he muſt be tryed by the Elders of the City before he entred into the gates thereof. Secondly hee muſt bee tryed by the Iudges of the citie, Now the rules of tryall are theſe, Haue you fled into the citie of refuge? Hath the Lord brought you to ſee your loſt condition, and hath this made you flie, though before Uſe. 3.

before you haue gone as a ſnaile, yet this hath made you runne, and think long till you come to enjoy the free grace of God, and whereas you were wont at a ſtirring ſermon to be a little ſtirred, and haue a few thoughts of returning, now you haue a hundred to one, now you loue ſuch preaching and thinke long for it, this is a ſigne you are fleeing to the city of refuge.

2. Secondly, conſider whether you did euer talke with the elders of the city or no concerning your eſtate and condition I mean the miniſters of God, it is true the humiliation of ſome is a great deal more ſencible then the humiliation of ſome others and it may be you wil ſay, you neuer had ſuch ſenciable humiliation as you haue heard ſuch and ſuch haue had, to this I ſay, neuer trouble your ſelfe

ſelfe about it, if you belong to God you may haue enough of that before you die, but to be ſure a man in this condition cannot be free, but at ſome time or other the Church will take notice of it, and will ſee that you are one of them that fly, God many times doth with ſome as hee did with Paul, *ſmotte him downe from of his horſe but yet notwithſtanding he ſent him to the miniſter to be cured*: though he were ſmitten in an extraordinary manner, yet he was cured in an ordinary maner. Acts. 9.

Thirdly. Examine your ſelues whether you haue gotten the benefit of the Clergy or no, the citie of refuge did not want the meanes of inſtruction, for there the Levits lived to inſtruct and teach them, conſider then whether you haue that benefit or no, if you haue, I am ſure you haue 3.

learned that you never knew be-
Acts. 9. fore, as the Lord ſaid to Paul, *Goe into the Citie and there it ſhall be told thee what thou ſhalt doe*, and ſo ſay I, when you come into the city of refuge, you ſhall be inſtructed and taught, and you ſhall know that which you never knew before. A miniſter then ſhall be taught how to preach, ſo as hee may wound the hart of ſinners, though he never knew how to do it before, a man ſhall bee taught how to worship God, and how to wound his ſins, which he knew not before, let a miniſter try if he be gotten into the city of refuge, if he be he ſhall preach more ſoule ſavingly then ever he did in his life for the more a man doth improue Chriſt to be his Prieſt, the more he ſhall enjoy him as his Prophet, to reveale to him the miſteries of ſalvation and the will of God.

A poore ſoule is afraid to commit ſin, the ſanctuary of God is not like to the ſanctuary of the pope, where a man may liue and commit all manner of ſin, for how great a ſinner ſoeuer he be, if hee be in the popes ſanctuary, that is if he be within thirty paces of a Biſhop, or within forty paces of a Church if it were a Metropolitan, he may liue ſecure, Now the Lord hath appointed a city of refuge & a ſanctuary, but not for that ſoule that goeth on ſtill in ſin, but onely for him that goeth on with a purpoſe neuer to ſin any more. If a man were in the city of refuge, do you not thinke he would walke more carefully then he did before? Would he go with his axe looſe on the helue, Or, would he be throwing ſtones ouer the houſe againe, If he ſhould kill a man there, whither ſhould he go 4.

For if he killed one in the city of refuge, then were no helpe for him, ſo he that is made partaker of this benefit, cannot go with a reſolution to ſin, it is as if a man ſhould goe to the city of refuge to kill: you know he that liued in the city of refuge, was to liue like a ſtranger, he was to liue from his wife and children, he might not goe home in time of harueſt, euen ſo the people of God whiles they liue here upon earth, they liue like
1. Pet. 2, 11. *ſtrangers and pilgrims*, they liue like men that are not at home they looke for their comfort in heaven, where they ſhall liue by faith and not by ſence, now I pray you conſider with your ſelues how it is with you.

1. 1. If you liue as if you gaue the world hope that you would returne to it againe, it is a ſigne you are not in the city of refuge,

Now

Now do you not giue the world hope you will returne to it againe by your fashions and complying with the time? Gal. 6. Paul saith *God forbid that I should rejoyce in any thing saue in the crosse of Christ* Gal. 6. 14. And why? the reason followeth, *because the world is crucified to me, And I am crucified to the world*: The world looketh upon mee as one crucified to it, and I looke upon the world as crucified to me, I can despise their honour and ornaments.

Thus doth a man liue that liveth in that City, He is content to liue there in any condition, though he were despised and mocked of others; so will a man be content to liue in this city, saith he, Let them say what they will I haue enough as long as I enjoy this, Againe I will adde one quære 2.

more and that is, What company doe you keepe, I doe not meane when you are at Church, but what company doe you keepe daily, A man that was in the city of refuge, who were his companions, the prieſts and Levites and thoſe diſtreſſed perſons that were fled thither for refuge as well as hee, ſo hee that is come into this city, what company doth hee keep, He keepeth company with ſuch as himſelfe is, as one ſaith a man may know what another is by his company, and if I were to enquire out a huſband for my daughter, or a ſervant for my houſe, I would enquire what companyhe kept. Now conſider whether you delight in thoſe miniſters that bring you neerer and neerer to heaven, that will direct you to a more exact courſe of liuing, that will acquaint you with the

the will of God. Are thoſe the companions you delight in, and doe you accompany poore diſtreſſed ſoules that are in the ſame condition that you are in, Now try your ſelues, aske your ſelues, If you haue done this or if it bee thus with you If it be ſoe, you are in this eſtate & condition then to you the next uſe doth be long, and ſo I ſlide into it and it is an

Uſe of comfort to thoſe that are gotten into the citie of refuge, Chriſt is theirs as ſure as the bloud is in their veines, if it were not ſo, I would not ſay it for a thouſand worlds, Here is a well of conſolation for you, oh that you would draw out of it, & that you would make uſe of this comfort that here is to be enioyd, I would haue you a little finer to day, I would haue every one of you hang on your iewels, you that are in the uſe. 4.

free grace of Christ? what is it that you neede to feare? or what is it that should trouble you? Are you troubled becauſe bad men grow great, and great men grow bad?

2. Secondly it may be it is the divell doth accuſe you for many things that you haue done, it may be you would not haue the men of the world know it for a world, it may be you haue written them down, and are afraid the divel should get them, and bring them in for an accuſation againſt you, or what ever it is that doth diſquiet thee if thou get into this City of refuge, if all the Divels in Hell should come againſt thee, and bring all their malice to terrifie thee, yet this will enable thee to go ſinging to Heaven, if all the malice of all the Divels in Hell were ſpit into one Divell, and he should reſolue that he would never

never let thee alone, but will continually disquiet thee, he will molest thee in prayer, or hearing, cast but a corner of an eye to this City of Refuge, and this will comfort thee. What is it thou art afraid of? you at the lower end of the Church, for God will haue this dish go round the table, it may be you haue many children, & you know not how to provide for them, your bodies are weake and you never had the wit to get the world, Now know that if you be gotten into the City of refuge you need not care, for he that was gotten into the city of refuge lived upon the portion of the Levits, *the feare of the Lord is a strong tower*, thou maist bring all thy children & throw them down before the Lord & he will provide for them, be thou conscionable in thy calling, & cast thy burden upon the Lord. Againe

Again what is it you are afraid of? you ſee ſome haue many freinds and ſuch and ſuch to shelter them, and thou haſt none, and it may be thou maiſt be driven from houſe and home and haſt nothing to shelter thee withall, Now conſider what the wals of the city of refuge were, had it any fortification? no, the faithfulneſſe of the Levits was the fortification of it, therefore look not to this thing, nor to that, but to God, he will undertake for your deliverance, and the conſideration of this, will make you able to ſtand againſt all, It was an uſe amongſt the Spartans that they would haue no wals about their city, for ſaid they our wals conſiſts in the ſtrength of our Souldiers ſo the miniſters offer the promiſes of God and shew the fulnes of his loue, theſe are the wals and the fortifications

that

that are able to shelter a man from the feare of all, if I were to ſpeak in ſome place I might here make alſo an uſe of reproofe.

Firſt thoſe that ſpeake againſt the free grace of God, for ſuch there are in many places that are enemies to a faithfull miniſter, ſuch there are in ſome places as teach Iuſtification by workes, and ſo confound the doctrine of free grace, whereby many men come to be miſled & to be in a diſtempered condition, hence it is that ſo many make away themſelues, were it not for thoſe the Coroner would not be ſo much employed as now he is. Vſe. 5. 1.

Secondly it reproveth a company that truſt in their prayers, & think becauſe they pray morning and evening they shalbe ſaved, though they ſay no other prayers then then they did when they were 8. 2.

veeres

yeares old, these know not the right way to the City of Refuge.

Thirdly It reprooveth those that are duty-mongers, that haue been vile and base heretofore, and now they will take up an other course, now they pray, now they reforme, now they forsake their sin and trust to this, though I would haue a Christian when hee goeth to performe duty, to performe it as though he should merit by it, yet when it is done, to abhorre it as if he should be damned for it, as if every Sermon were blasphemy, every prayer abhomination, now there are many that cry *the temple of the Lord, the temple of the Lord*, and think they haue hold on the altar, but they haue nothing to do with the free grace of God, how many recusants do you think are in the Church this day, many that are come to the quarters of the City, and yet are

dead to all the cals and cries and offers of Christ, that haue beene made among them, they dare not lay hold upon Christ in a promise they are as much afraid of it as the souldiers should haue been to lay hold on Christ when they apprehended him: they sit & cut out cõfort for such & such an one & say there is comfort for him but they neglect it thẽselves, they are afraid to go to the city of refuge, were it not a pitifull thing to see a man in such a conditiõ as none could comfort him, such is the condition of these mẽ, now I say are not you professors of the gospel? how is it that you renounce the gospel, you say, oh I dare not, it is too good for me, now consider what it is to renounce the Gospel, it is an uncivill part if a man should send for the minister to come and comfort him when he is in trouble

and

and when he come he should goe and shut the dore againſt him and refuſe to let him in, but you deale thus with God, you refuſe comfort when God offereth it to you and commandes you to come in and to embrace it, but you ſend them back againe and throw durt as it were in his face, and bid him take it himſelfe, you dare not meddle with it, we know that it is the diſpoſition of the worſt, though they be ſinners themſelues, yet they will giue to ſinners, yea euen to thoſe that are the worſt among men, now would you haue God to be worſe then thoſe men, Doe not you all this while ſit and blaſpheme God in your harts, for what is blaſphemy but to ſay it is not true, & though you haue done ſo all this while, yet do not ſo ſtill, for he that doth not do, as he hath been exhorted unto, he goeth home

home and ſaith God is a lyar, for 1. Ioh. 5. 10.
*He that doth not beleeue hath made him a lyar.* Uſe. 6.

The next uſe is an uſe of exhortation. Firſt. To miniſters to to ſtir them up to be more careful to make the way to the city of refuge more plaine, you are more able to ſpeake to me then I am to you concerning this thing, but ſeeing God hath brought me hither this day, giue me leaue to preſſe it a little upon you: that you would prepare the way to the city of Refuge, it is the charge of God in the 19 Deut. that they ſhould prepare the way that ſo the flyer thither might not be hindred, now the way is prepared after this manner, Firſt by beating downe the hills and raiſeing the vallies, and repareing the breaches It is reported that the way to the city of refuge was to

be

be 32 cubits broad, and when all this was done, when there was any turning they uſed to write upō the turning, refuge, refuge, that ſo he that did fly might know which way to goe, thus labour to make the way to the city of refuge plain to the people.

1. Firſt let them know that there is A God.

2. Secondly let them underſtand their duty to God.

3. Thirdly the curſe they procure in failing in their duty.

4. Fourthly labour to make them ſenſible of the dangers, that they are in of this curſe.

5. Fiftly, Call upon them to repent and reforme their wayes, to turne from their ſin, and to part with any thing, to haue part in Chriſt, and when you haue thus done then ſet the city of refuge before them, and bid the poore ſoule

soule fly thither for refuge. 2. It exorteth all trembling sinners which finde so much difficulty in laying hold of the city of refuge, Consider how open God hath set this city before you, it is open to all, the Lord doth inuite you to come and commandeth all to come, The Lord desireth not that you should come with your cost, Doe not come with your cakes and bottles of wine as they vse to doe to feasts, this is a priuiledged place, and you must come free. Now for two meanes and some motiues, and so an end, for meanes.

1. Labour to know the richnes of the builder of this city, it cost no creature in the world any thing to build it, nor any soule a penny to to repaire it, it cost Christ all, and he hath done it, we are readie to be so weoneceited of Christ, and

think he would haue vs bring something, we make God a poor God, when wee thinke that hee must be faine to sell Christ for our prayers, or our duties, What had Paul, Or what had Manasseth, Or what had Iacob, Did they giue any thing for Christ, This city is offered freely, and as God hath built it, so he doth vphold it what can all the men in the world doe, Can they giue one good word or good thought for Iesus Christ, No, they are all euill, If all the Saints and Angels in heauen and earth should striue and study, they could not countervaile the loue of God to vs in 1 houre.

2. Secondly, renounce thine owne ability to beleeue, when thou hast a promise, say I am as unable to beleeue as to keep the whole law, therefore lay it before the Lord and say I cannot beleeue, It must

*Hos.* 6. 2.

be

be God that muſt raiſe vs up to beleeve for we cannot beleeue of our ſelues, therefore looke vpon God for helpe, do as the mariners do when the tide is low, they prepare their tackling ready, and then waite for a tide that ſo they may be ready, ſo doe thou, goe home and acknowledge that thou haſt heard many excelent things, but you can doe nothing of your ſelfe and therefore reſolue to waite vpon God and deſire him that hee would in his due time enable thee Now for motiues to ſtir vs up to get into this city of refuge.

Firſt. Conſider that this is the onely way of ſecurite, the onely place wherein you ſhallbe ſafe at all times, and the more you can aſſure your ſelues of the free grace of God, the more ſafe and ſecure you ſhallbe. 1. 2.

Secondly. There is a neceſſity to

This shot repeats the previous one, but with different lighting.



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Secondly. There is a neceſſity 2.

get into this city of refuge, we are guilty of our owne bloud, if wee will not labour to get in, whosoeuer killed a man, if he did not fly to the city of refuge, before the auenger of bloud, found him, hee was guilty of his owne bloud, so is he that doeth not get into this city of refuge.

3. Thirdly this is the onely way to be rid of that which troubleth you, if you be troubled with dead nesse of heart, with drowsinesse of spirit, this is the onely way to be rid of it, when David had lost the light of Gods countenance, he was as it were in the suburbes of the City, and therefore he cryeth restore to me the joy of thy salvation, this is the way to attaine it, to come to this Altar, you know that where Isaac escaped, the ram was slain, and therefore lay hold on this Altar, and even there shall your

your corruptions be ſlain, Paul exhorteth us to *Giue up our ſelues a liuing ſacrifice unto God*, and what is the ground of this exhortation, *by the mercy of God*. Rom 12

Again, this exhorteth all that are interreſted into the city of refuge, goe home and be cheerfull, and tell what the Lord hath done for you, and what is your worke now to doe, but to magnifie the Name of God: there was a poore man that came out of an Almes-houſe, an ignorant place, and it pleaſed God to work upon him, that he would ever be ſpeaking of the free grace of God, he was in the company of 3 or 4 miniſters, and he would be ſpeaking of the free grace of God, and ſaid one of them, it doth me good to heare this man ſpeak thus, beloved you that haue God, you haue paſſed the great ſchollers in the World, you 4.

you haue found that which many haue ſought for, even the Philoſophers ſtone that will make you happy in all your conditions, you may make God any thing to you, your righteouſneſſe & holineſſe, you haue entred into Gods reſt, and therefore let your heart rejoyce, and now labour to do what you can for God, for all that you can do it is but a little, as Iacob ſaid to his ſons, take but a little balme and honny for a preſent for the man, meaning that al that they could do was but a little, ſo ſay you all you can doe is but a little, & now to conclude: play not the part of a nightman that cannot ſee when he is well, but wher you are well keep your ſelfe ſo, let no trouble put you out of comfort, he that hath delivered you from hell will keepe you from falling, but for cautions.

First take heed that we goe not out of the city, & then if we haue trouble, we shall haue comfort, and wee shall glory in our troubles, as the martirs haue done, as Ierome of Prague ſaid when he was at the ſtake, and they came to kindle the fire behind him, ſaid he, doe you thinke I am afraide, wherefore then did I come hither ſo fer not any trouble diſquiet us. 1. 2.

Secondly, As we may not be driven out with ſtormes, ſo we muſt not go out vainly nor lightly not ſo much as to take aire, take heed that you do not growproud & wanton, keep your ſelues in the loue of God, wind up your ſelues in the loue of God as in yoursheets and lay before you the free promiſe, and let us follow God blindfold whitherſoever he calleth us.

FINIS.

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